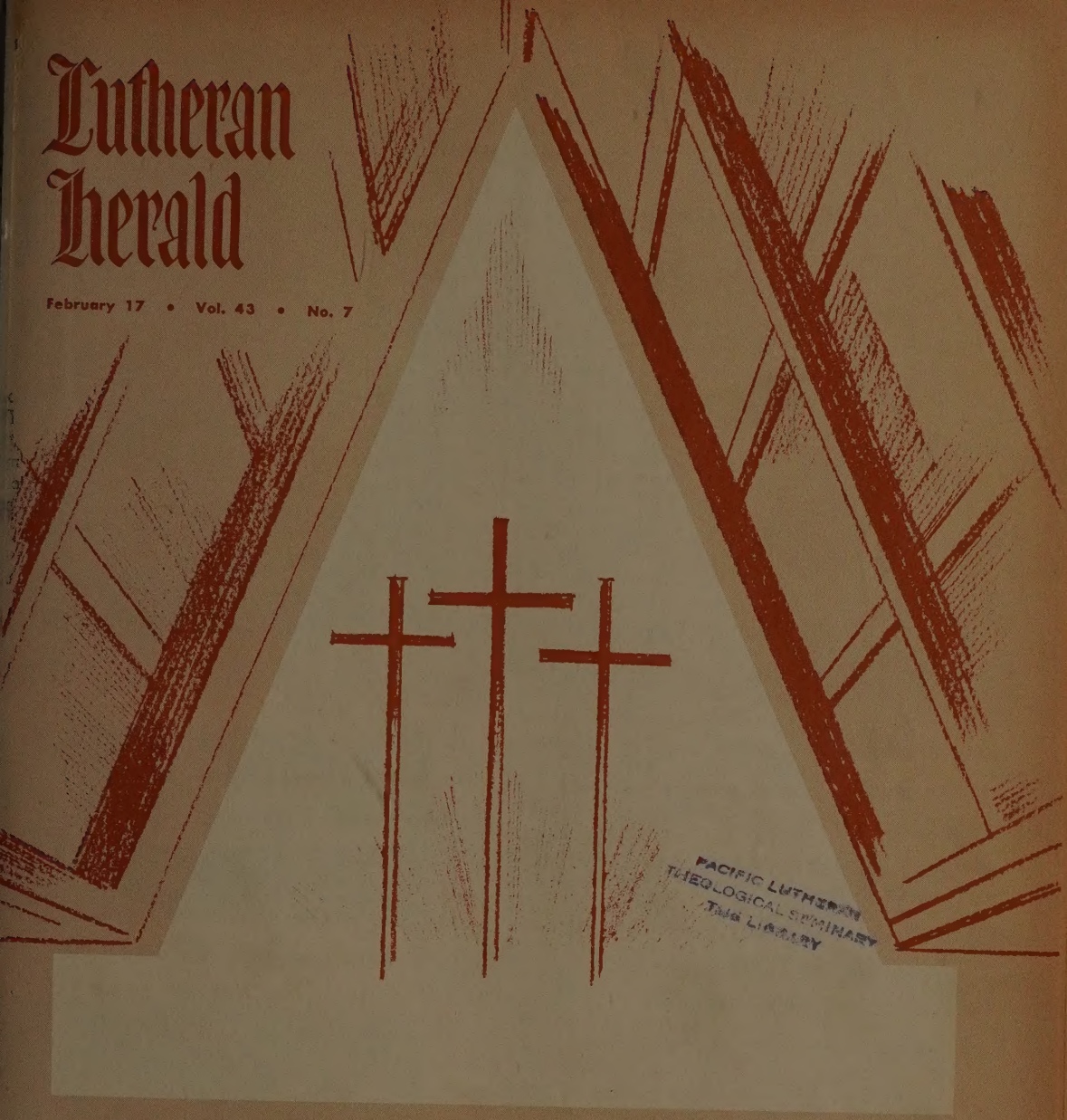
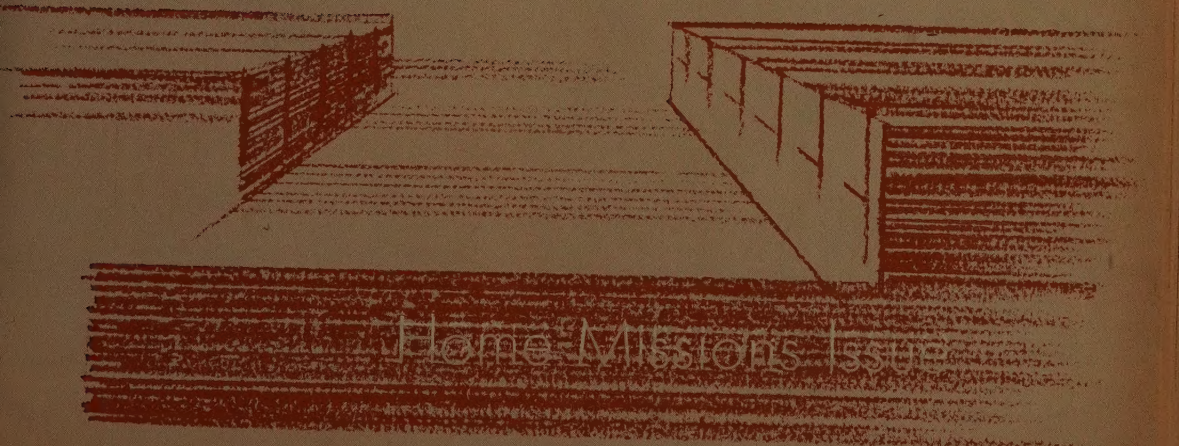
Lutheran Herald

February 17 • Vol. 43 • No. 7



PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
Jane Library



Home Missions Issue

Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear thy voice, O Son of Man.

The cup of water given for thee
Still holds the freshness of thy grace;
Yet long these multitudes to see
The sweet compassion of thy face.

O Master, from the mountain side,
Make haste to heal these hearts of pain;
Among these restless throngs abide,
O tread the city's streets again;

Till sons of men shall learn thy love,
And follow where thy feet have trod;
Till glorious from thy heaven above,
Shall come the city of our God.

FRANK MASON NORTH, 1850-1935
(No. 351, Service Book and Hymnal)

In this issue . . .

Who Will Be the First?..... 3
Of Missions, Merger, and Mountains..... 4
This, Anybody Can Do..... 7
1959 Horizons..... 8
Sponsorships 9
Karl A. Olsson..... 10
One God Smiles on All..... 11
The Christian, the Church, and Social Problems..... 14
Lenten Meditations..... 16
Correspondence 18
For the Family Altar..... 19
The Church in Today's World..... 20

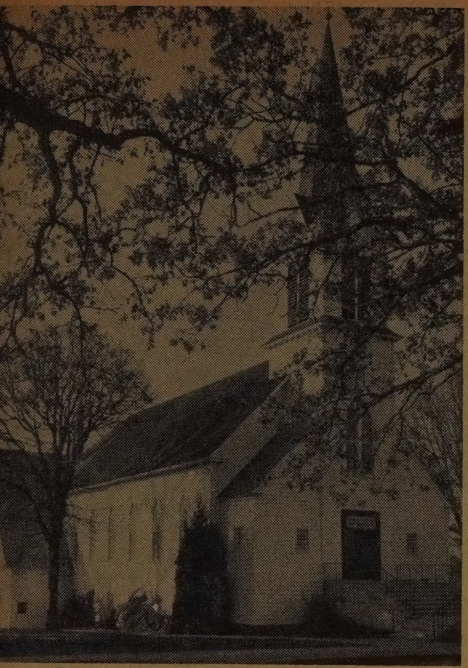
Cover design by Edmund Kopietz

© Augsburg Publishing House, 1959

Lutheran Herald

Editor: O. G. MALMIN
Associate Editor: WILLIAM H. GENTZ
Managing Editor: CARMEN MITCHELL
Assistant Editor: MELVA REMEM

• Official organ of The Evangelical Lutheran Church. Published weekly by Augsburg Publishing House, 426 South Fifth Street, Minneapolis 15, Minnesota, Randolph E. Haugan, General Manager, Albert E. Anderson, Circulation Manager. Subscription price, United States and Canada, per year $3.00. Entered as second class matter January 14, 1931, at the post office at Minneapolis, Minnesota under the act of March 3, 1879. Printed in the United States of America by Augsburg Publishing House, Minneapolis, Minnesota.



Who Will Be the First?

By Philip S. Dybvig

A pastor in a thriving city congregation asked me to suggest a really challenging Home Mission project for that congregation's One Hundredth Anniversary. I began thinking about the meaning of anniversaries in our congregations. I thought of the church official who was asked what he was going to say at a certain anniversary. He answered, "I'm going to tell the congregation that there is no special virtue in being 100 years old. All you have to do is to live 100 years." I thought of another who was preparing an anniversary sermon and wondered whether he should encourage the congregation to thank God for His blessings in the past years or tell the people to pray for forgiveness for lost opportunities.

The pastor who asked for a challenge was, however, in a congregation that has had an illustrious history, especially in the last few decades, and the anniversary could well be a time for special thanks to God.

I told him about a dream that I have had for some congregation. Sometime, someplace, a congregation in our church will do something outstanding in Home Missions. True, many have sponsored new congregations in the past but to my knowledge no congregation has embarked on a program of complete and continuous sponsorship of a new congregation. What a wonderful project this would be for the next 100 years for a congregation—what a project for the second century!

With a fund of $90,000 (that would revolve and not be used up) and with an annual subsidy of $2,000 a year, it would be possible for any congregation in our church to completely sponsor a new congregation on the average of one every four years. In a hundred years this would mean twenty-five daughter congregations. In a hundred years these daughter congregations would have ministered to more than one hundred thousand people. What a Two Hundredth Anniversary such a sponsoring congregation could have! Try to visualize delegates from twenty-five daughter congregations from all over the land coming for the celebration! All would unite in peals of praise to Almighty God for His blessings. But all this is but a dream.

Yet, many of our congregations do find it possible to raise hundreds of thousands of dollars for land additions, parking lots and new construction. It surely would be possible for some congregation to build up a fund of $90,000 to use for sponsorship alone. Or, if the congregation would prefer to borrow the money for this purpose, it could then sponsor a new congregation every four years provided the people were willing to give enough subsidy to cover the interest also. Instead of $2,000 a year, this would be about $5,000 a year.

Many a congregation could make such a dream come true. As a matter of fact, we have wealthy church members who could do so all on their own.

Some dreams are too good to be true. This one seems too good *not* to be true!

Of Missions, Merger, and Mountains

By Paul D. Sathe

Colorado means many things—columbines and carnations, Pikes Peak and Longs Peak, skyscrapers and uranium—but most of all, people. Here is what the uniting Churches are doing to reach Colorado's rapidly growing population . . .

The Reverend Paul Sather is pastor of Bethlehem Evangelical Lutheran Church (ELC) in Longmont, Colo.

"Preach Jesus where the beauty of the mountains meets the bounty of the plains."

That sentence appears on the masthead of the parish paper of Zion Lutheran Church, Loveland, Colorado. In the midst of this beauty and bounty the Lutheran Church is at work on the eastern slope of the Rockies.

Here are orchards and sugar beet fields, dairy herds and feed lots, truck gardens and small grain farms, irrigation ditches and range land, coal and oil and a multitude of minerals.

Here, as well, are the growing cities of a chain extending from Fort Collins in the north to Pueblo in the south, with the surging suburbia of greater Denver in between. And all lying in the shadow of the majestic mountains and on the borders of the plains.

The Lutherans of the area anticipate with happy eagerness the coming union of the American Lutheran Church, The Evangelical Lutheran Church, and the United Evangelical Lutheran Church. Nothing could do more than this union to cause us to close our ranks and make us a fo midable force for mission outreach.

It is an interesting fact that amo the congregations of these three grou there is no overlapping of fields. T two congregations in Longmont d overlap. Then, in November of 195 Peace Church of the ALC closed doors and joined with Bethlehem the ELC.

Already there are harbingers of t fine things to come. We co-operate the common concerns of Evangelis Stewardship, Student Service, Bib Camp, and the Lutheran Service S ciety. Present plans include the ca ing of an institutional chaplain in De ver. And the hope persists that so day we will have a college of our ow

Largest in number of the uniti groups in this area is the Americ Lutheran Church. These congregatio are a part of the Central District the ALC. Denver is the headquart of the district and the home of E Erwin Fritschel, district preside Here also is the office of the Rev. M. Adix, deputy executive secretary

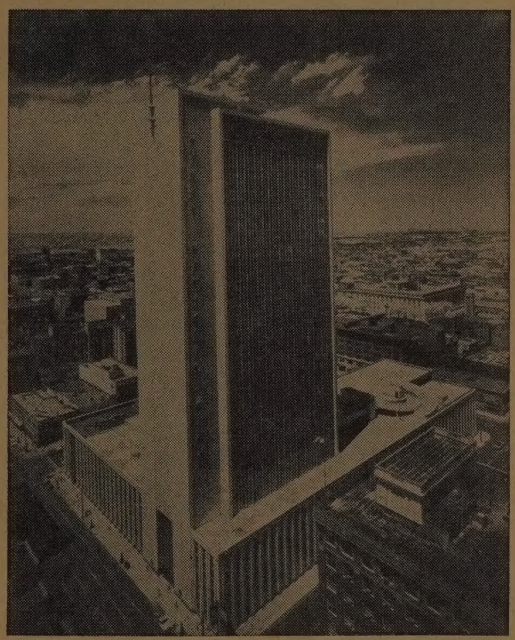
Board of American Missions of the
C.
Here are the congregations of that
up: American and Bethlehem at
t Collins; Bethel and St. John at
ndsor; Zion at Loveland; Our Sa-
rs at Greeley; St. Paul at Otis;
ce at Sterling; Christ at Eaton;
ton at Anton; Emmaus at Brighton;
manuel at Bethune; American and
th at Colorado Springs; St. Paul at
rlington; St. Paul at Sugar City;
Matthew at Aurora. In Denver
l be found American, Grace, Mont-
r, St. Paul, Prince of Peace, Holy
pherd, and Valley. There is one
gregation beyond the mountains to
west, American at Grand Junction,
only National Lutheran Council
gregation on the western slope of
lorado.

The work of the United Evangelical
theran Church in Colorado dates
k to 1893, when a congregation
s organized in the southeastern part
Denver. First Evangelical Lutheran
Brush is one of the strongest; it
the advantage of being situated in
midst of a large Danish settlement.
re also is located Eben-Ezer Home
the Aged. Organized in 1904, this
itution marks the beginning of the
ristian diaconate in the western
es. The Home for the Aged has a
gregation of its own.

The remaining congregations of the
LC are in Denver. They are First,
hany, Altura, St. Mark's, and
rist the King. Christ the King is
newest, and also the largest, of the
up. Located in southwest Denver's
rvey Park residential area, it is a
example of effective Home Mission operation. Although it was not organized until February, 1956, it already has a baptized membership of 770 and a Sunday school enrollment of 550. The field was occupied at a decisive time in the development of the area. The secret of its growth lies, of course, first in a faithful ministry of the Means of Growth. In addition there has been effective leg-work, good lay leadership, and an exemplary stewardship response. The pastor of Christ the King is the Rev. Donald T. Hansen.

The Evangelical Lutheran Church has congregations scattered throughout the eastern sector: Bethlehem at Longmont; Mountain View at Thornton; Our Savior's at Denver; Zion, Walk's Camp, Our Savior's, and Christ of the Limon-Genoa parish; Saron at Strasburg; Mt. Calvary and Our Savior's at Colorado Springs; and Trinity at Fowler.

The Rev. Eugene Nilsen is hard at work organizing Cross of Glory in southeast Denver. The first service was held November 16, 1958. In December ground was broken for the first unit of the church. Formal or-



Above—the First National Bank of Denver's new home—a 28-story, ultra-modern skyscraper of great beauty. At left, a new department store. The center of the modernistic pavilion entrance is filled with flowers in summer and becomes a skating rink in winter. The metropolitan area of Denver has grown from a population of 550,000 in 1950, to nearly a million in 1958.

ganization of the congregation was in April of last year, at which time the new building was taken into use. Another congregation is planned for Centennial Acres in southwest Denver; work will be begun later this year.

These two congregations, together with Christ the King of the UELC and Holy Shepherd and Valley of the ALC, are examples of what should be happening in a number of other residential areas which encircle Denver. These fields should be marked "urgent" in the Home Mission timetable.

Thousands of people are moving into Colorado. Some came first to spend a vacation and decided to remain because of the beauty of the country. Others have come because of the climate; still others because of opportunities afforded in industry and by defense projects.

Many corporations, large and small, realize the possibilities of this country and are securing property for future building. International Business Machines has purchased a large plot of ground between Boulder and Longmont and will build a plant soon. The entire area is strategic from a military point of view, and the number of military installations is growing. The newest and finest is the United States Air Force Academy north of Colorado Springs.

Many of the new arrivals quickly become active in the church. Unfortunately, others who move away from their old homes to settle here seem also to feel that they must leave the Church behind. This lack of concern for spiritual things is difficult to understand, but no doubt roots in the fact that social, recreational, and economic interests are given first loyalty.

Colorado is a part of the "Middle Kingdom," existing between the old patterns of the central states and the newness of the West Coast congregational patterns. Some of the loyalties of the more stable and better settled sections are missing. Yet there is a frankness and freshness of faith that gives vigor to church life. In this "Middle Kingdom" the Church of the Reformation is attempting to serve the Master.

"Rush to the Rockies" is more than the theme which has been chosen for Colorado's Centennial year. It describes what is happening as far as population is concerned. Every month 2,600 people move to Denver, which at the close of 1958 had a metropolitan population of 838,000. The massive buildings of Denver's ever-changing skyline rise up to challenge the nearby mountains. Not only is Denver at the top in altitude, it is one of the fastest growing cities in America as well.

New cities are springing up rapidly. Thornton, just north of Denver, is called the "miracle city." Now a city of 13,000 people, five years ago it wa a rough, rolling piece of pasture land A population of 65,000 is predicted b 1970. This is where the ELC ha established Mountain View congrega tion, of which the Rev. Joel Swiggun is pastor. Only three years old, th congregation numbers 630 baptize members and has 450 children en rolled in its Sunday school.

We who work in Colorado realiz our growing responsibility, what wit the high percentage of unchurche people in the state and the stead stream of new families pouring in. W have been remiss in the past in fai ing to recognize how critical and stra tegic a field this is. We should hav planted many more congregation However, there is still time for us t accomplish much. The coming unio will help greatly.

Colorado means many things: Co umbines and carnations, the Red Rock and the Garden of the Gods, Tra Ridge and winding rock-walled ca yons, Pikes Peak and Longs Peak national parks and national forests. is a land, indeed, where "the beaut of the mountains meets the bounty the plains."

More important than all this, hov ever, are the people. They have bee purchased with a great price. Ou Home Mission program is to reac them with the Gospel. So the congr gations labor together to claim Col rado for Christ.

Our Savior's, ALC church in Greeley.

Christ the King, a UELC church in Denver.

ee pastors' reactions
to the Church-of-the-Month Club

This, Anybody Can Do!

Here are the tangible results: The Rev. C. W. Solberg of Villa Park, Ill., a member of the Home Missions Board, presents a check in the amount of $1,953.88 to the Rev. E. W. Wilson, pastor of the first Church-of-the-Month, Bethel in St. Petersburg, Florida.

his, anybody can do"—the same words from a southern Min-ota farmer, a city banker, a small town dentist, characterize simplicity of the first Agreement in the Church-of-the-Month o.

prayer can be compared to a communication system, as is e in time worn illustrations, then new lines, in most cases miliar and unusual, have been established between seventy ion unchurched and hundreds of Kingdom-concerned people. hall endeavor to pray regularly that our country be won for ist" is the first Agreement for membership in the Church-of-the-Month b. It is by no means incidental to its intents and purposes.

Pray ye the Lord of the harvest" does not only concern the ripened wheat s halfway around the globe and separated from us by masses of water, it means the modern sojourner from midwest towns to Florida's warm ate; the Joe Doe's of Montana's unchurched; the postwar Hawaiian settlers. short, it means the seventy million everyday faces that are familiar on erican streets but strange to church doors. Pray for them? Yes, "this, body can do."

he Home Mission pastor and parish worker, driving up and down roads pressing door bells long after the glamor of building a new church has n off and weariness of spirit has dimmed the call, are strengthened by the it's response to definitely directed prayers by the hundreds who agree "this, body can do."

Ve need prayer sponsors at the birth of a church and during the months congregation's assuming responsibility. This, too, is a part of what "any-y can do."

Not necessarily everything that is planned is wrong," said the judge. That lies also to a planned barrage of prayer support in Home Missions. This, anybody can do."

R. A. Wangberg

w About You?

st October I had the privilege of ing twelve circuits in the South ota District for the purpose of tell-our pastors and leading laymen it the Church-of-the-Month Club. h very few exceptions our people e enthusiastic about this project. hey liked the "low pressure" aspects of the program. Only those who were in a position to give something in addition to their present commitments were encouraged to join, and these would do so only if they had a special concern for the unchurched in our country. The amount asked was not excessive, the minimum being one dollar six times a year. This new club obviously would not be "exclusive" but would be "inclusive," with memberships possible for people of moderate and even small income, as well as the more affluent.

Two housewives were discussing this club after a church service. The first one said, "We'll certainly join the Church-of-the-Month Club. Our son and daughter-in-law lived in an unchurched housing area in ———— for over two years before the ELC started a mission church there. It meant everything to them." The second lady replied, "Well, we're interested too. We lived in a similar new housing area in ———— and we really missed not having a Lutheran church to attend." Others have told me of sons and daughters in such areas whom they hope to help by membership in this club. One said, "Maybe I'll be giving to the Church-of-the-Month where my own son lives, one of these days!"

Several of our South Dakota farmers agreed that, "We like to see just what our money does. That's why this project has a special appeal. We give so that a specific church can be started or helped." A businessman in Sioux Falls and another in Pierre made the same observation. "This is something that all church people can do together. The membership requirements are within reach of most people."

(Continued on page 13)

1959 Horizons

A Home Mission Milestone

A significant Home Mission milestone was reached by The Evangelical Lutheran Church in 1958. For the first time in the history of the Church, we arrived at a point in the development of our program where we could honestly say that every organized congregation in The Evangelical Lutheran Church had a church building of its own or had one under construction. This puts an end to the weary months and years for pastors working in Home Mission areas without a building. It ends the problem of using a rented building which is available only on Sunday. No longer need the new congregation have all auxiliary, group, and committee meetings in homes. It ends the frustration faced by pastors who know that their work is rendered much less effective because of working against the great odds of not having a building.

The significance of this milestone becomes clearer when we see it in contrast with other church bodies, where congregations have been organized all over the map, without the finances to provide equipment. Often three, four, and five years pass before securing the first building. A sister Lutheran synod recently dramatized its situation by preparing a list of unhoused congregations, containing the names of more than four hundred congregations.

There was a price to pay in reaching this milestone. For years in Home Missions we have been trying to follow the Lord's advice that if anyone plans to build a tower let him first sit down and count the cost and see if he has enough to complete it. Not until 1958 did the Board of Home Missions decide that it was not enough to have the money in a year or two, but that we should establish no more congregations than could be completely financed at once. Furthermore, we did not want to come to the union with a heavy backlog of unfulfilled promises of loans for buildings. Consequently, we established fewer congregations in 1958 than in any recent year. The year was dedicated to the task of catching up.

But now the decks are clear and from now on it is the Board's plan to build the first unit, wherever possible, even before the first service is held. If this cannot be done, the first unit will be built immediately after the pastor comes to the field. In no case will a pastor be called until a site has been purchased.

Church-of-the-Month Club

Although the Church-of-the-Month Club has barel been launched, we already have approximately 2,0 members. We receive between two and three thousar dollars each month from them. This has already mac enough difference so that at least three more congr gations are planned for 1959 because of the promise income from the club.

While most of the people give a dollar each mont there are many exceptions. A man in Texas has speci interest in one project, and sends a check for $100. man in Minnesota is especially interested in anothe and sends a check for $50. Others are evidently pla ning to send $5 or $10 for each of the projects, regar less of location.

Trust Certificates

Our program of trust certificates continues to ha great appeal for our people. Many congregations i vest their building funds, cemetery funds, and reserv in trust certificates. Individuals are using the plan f their life savings. We seem to be issuing as many certi cates in four and five digits as in three.

The worth of the plan was brought home recent when a sister synod decided to borrow $8,000,000 f Church Extension Fund purposes. Their director i formed me that they are paying 5½% interest. We g our money at 3½%. On $8,000,000 it would cost $16 000 a year more than we pay under our plan! On t amount of money we have borrowed, namely $4,76 000, we are saving for ourselves or for our you congregations over $95,000 a year in interest different alone.

Plans for 1959

Included in our plans for the year is a budget ite to provide help for inner-city churches which need be encouraged to make adjustments in their progra in order to begin reaching out more effectively to t people of the area, regardless of race, color, or econon circumstances. Two churches in the East have alrea launched out on new programs. One of them h changed in three years from being 100% white to bei about 90% Negro. Activity and income have not d creased but have rather greatly increased as the co gregation has reached out to all the people of t community.

In planning our program for 1959 we have for t present given approval to districts and district pre dents to begin work in 33 places (listed on oppos page). A few more may be added when the Board me in August, because the present outlined program do not tax all our anticipated resources for either curre operation or loans.

New Congregations to Be Established

lifornia
Canoga Park
East Anaheim
Garberville
Rolling Hills
San Jose
Ukiah

nnesota
Edina
La Crescent
Mankato
(Complete Sponsorship)
Minneapolis
(Brooklyn Park)
Nisswa
Perham

nada
Calgary
Regina
Vancouver

rida
Clearwater
Orlando
Sarasota

as
Houston
Odessa

shington
Kennewick
Tacoma
(American Lake)

oming
Newcastle
Worland

orado
Denver
(Centennial Acres)

waii
Honolulu
(Waikiki)

nois
Wheaton

higan
Utica

braska
Omaha

w Jersey
Succusanna

gon
Grants Pass

nsylvania
Philadelphia

sconsin
Sun Prairie

1958 Sponsorships

Sponsor	Beneficiary	Amount
Decorah Circuit, Iowa	King of Glory, Dallas, Texas	$93,700
	Plus Gift	20,000
Zion Evangelical, Rake, Iowa	Calvary, Fort Worth Texas	21,500
Glenfield Luth., Glenfield, N. D.	Calvary, Edmonton, Alberta	12,500
	Nisswa, Minnesota	9,000
	Emmanuel, Bremerton, Wash.	7,000
Preston, Minnesota	St. Mark's, Chula Vista, Calif.	13,000
First, Humboldt, Iowa	Holy Savior, Detroit, Michigan	15,000
First, Renville, Minn.	Good Shepherd, Levittown, N. Y.	6,000
	Immanuel, Grandview, Wash.	7,000
Zion United, Clear Lake, Iowa	Grace, Ridgecrest, Calif.	55,000
St. John's, Northfield, Minn.	Christ, Opportunity, Wash.	30,000
Immanuel, Silverton, Oregon	Our Redeemer, Eugene, Oregon	40,000
Hope, Fosston, Minnesota	Sychar, Silver Bay, Minn.	20,000
Mt. View, Puyallup, Washington	Hope, Hines, Oregon	21,000
Bethany, Emmetsburg, Iowa	Good Shepherd, Des Moines, Ia.	25,000
First English, Whitewater, Wis.	Bethel, Palatine, Illinois	20,000
Grace, Larsen, Wisconsin	Bethel, Palatine, Illinois	15,000
St. Olaf, Fort Dodge, Iowa	Luth. Church of Good Shepherd, Decorah, Iowa	68,000
Individuals		15,000
First English, Faribault, Minn.	East Mankato, Minnesota	85,000
Norway Grove, DeForest, Wis.	Minnetonka Luth., Wayzata	25,000
Our Savior's, Iola, Wisconsin	Our Savior, West Bend, Wis.	20,000
Trinity, Vancouver, Washington	Silverdale, Washington	10,000
Lutheran Bible Institute, Mpls.	Nisswa, Minn.	4,000
	Sychar, Silver Bay, Minn.	15,000
	Calvary, Fort Worth, Texas	10,000
	Our Redeemer, Edgeley, N. Dak.	9,500
	Christ the King, Ellendale, N. D.	3,500
	Our Savior's, Palo Alto, Calif.	10,000
	Christ Luth., Morden, Manitoba	8,000
	Trinity, Cody, Wyoming	6,000
First, Stoughton, Wis.	Undesignated	50,000
Trinity, Moorhead, Minn.	Undesignated	100,000
Northwood Ev., Northwood, N. Dak.	Good Shepherd	30,000
Washington Ev., Northwood, N. D.	Good Shepherd	10,000
St. Timothy, St. Paul, Minn.	Fruitridge, Sacramento, Calif.	9,000
	Emmanuel, Bremerton, Wash.	20,000
	St. Paul's, Craigmont, Idaho	4,000
	New Field, Nisswa, Minn.	9,000
First, Fergus Falls, Minn.	Nisswa, Minn.	35,000
Bethlehem, Grand Marais, Minn.	Nisswa, Minn.	7,000
Fron, Starbuck, Minn.	Nisswa, Minnesota	15,000
One individual	Nisswa, Minnesota	6,000
Two individuals	Trinity, Cody, Wyoming	4,000
Iowa teacher	Hope, Sioux Falls, S. Dak.	6,000
Three individuals	St. James, Crystal, Minn.	14,200
One individual	Ellendale, N. Dak.	1,200
Two individuals	Christ, Morden, Manitoba	3,300
Oak Valley Lutheran Church, Velva, N. D.	Peace Luth., Ft. St. John, B. C.	4,000
	St. Paul's, Craigmont, Idaho	4,000
	Nisswa, Minnesota	6,000
First English Lutheran, Pine River, Minn.	Nisswa, Minnesota	2,200
Trinity, Culbertson, Montana	Emmanuel, Bremerton, Wash.	6,200
Our Savior's, Perth Amboy, N. J.	Calvary, Allendale, N. J.	25,000
Trinity, Vancouver, Wash.	Calvary, Allendale, N. J.	5,000
	TOTAL	$1,095,800

Dark Night of the Soul

Ascent of Mount Carmel

St. John of the Cross describes the "dry" state of the spiritual life as the "dark night of the soul." Despite endless hours of enforced tranquility, meditation, and prayer, the mystic sometimes finds himself without vitality and, what is worse, without interest. Life seems flat, stale, and unprofitable. Psychologists attribute these moods to the curious wave action of our feelings. Periodically, say these learned men, we are on the top of Lollypop Mountain and periodically in the Slough of Despond.

The cause of these undulations has not been fully determined. The sun and the moon have been blamed and there are scientists who relate these moods to the amount of ozone in the atmosphere. Phrenologists find the difficulty in the shape of our heads. A long pendulous skull, for example, seems more prone to attacks of melancholia. Then there are "wounds in the mind." Some people think that when in adult life the sight of a razor strop brings on depression, this may be due to the fact that in infancy the strop was a symbol of parent domination and father fear.

Mood Indigo

I am not competent to discuss these theories. I can only say that most of my depressions are due to solid, tangible, external causes like bills, taxes, and car trouble. A week ago I awakened in an indigo mood. I began to sniff the air for the incidence of ozone when I suddenly remembered. This was the day I must appear in the Police Court of the Village of Skokie for a traffic violation!

I am sure that my preaching brethren will bear me out that Monday morning in thousands of American parsonages is massive with gloom for a very unmysterious reason. In the pitiless light of Monday morning the meagerness of Sunday's sermon lies naked to the eye. "No, no, it can't be. I really didn't say that. I couldn't be guilty of such, such . . . But why didn't Jones say anything, then? He's usually appreciative. And Bronson. The Bronsons said nothing. Cooley? Wasn't Cooley actually sleeping at one point? Just before I raised my voice. Muriel has told me about that. Don't shout so, Frank. And I shouted. I did. In the middle of the second point, when I repeated that illustration, th got a little restless, and I shouted . . . But it could have been that awful. *It couldn't!* What I said was th I said . . ."

Last Day of the Year

December 31 my morning mail contained, in ad tion to other letters, several candid statements in whi I was accused in almost the same breath of being i becilic, hypocritical, inconsistent, incomprehensible, a irrelevant. This depressed me. It did not depress m because there was something lacking in the air. It w in fact, a most radiant day with the atmosphere s charged with ozone. It did not depress me because t criticism was untrue. We sometimes comfort ourselv in this wise. We say, "I wouldn't mind this if it we true, but it's so false and so unfair!" But the lett were honest and, in the main, true. It is certainly tr that I am a woeful ignoramus about many things a that I am inconsistent and that a lot of people find m dark and sometimes silly. It is certainly true that dissemble, knowingly or unknowingly. I am not good as I want people to think me.

No, I was not depressed because the letters were u fair or untrue. I was depressed because they we evidence that I wasn't liked or at least that what I d wasn't liked. And we want to be liked. How we wa to be liked! Show me the man who says that he does care what people say about him, and I will show y a liar or a psychopath. No, we like to be liked and v hate to be criticized, even though it is at the hand the great Teacher himself. The new jingle which no brightens the air waves is ridiculously true: "On fluff is soft enough." More than healing and matur and wisdom, we want fluff.

l along the frontier between ael and Jordan, the demar- ion line has brought pover- and ruin. Here the line ides a village in two— re a group of families will cut off from their homes, a whole village divorced m a part of its land and ter supply. Here the vil- ers look across the frontier their former lands.

One God Smiles on All

By Richard Rorabach

The annual clothing distribution in the Jordanian village of Silat was over.

The head of each family had silently filed in and mutely accepted his bundle. Occasionally someone would lower his eyes and mumble a word of thanks, but these instances were rare, indeed.

The last recipient of our clothing distribution was carrying his bundle up a winding lane toward his hut. Halfway up the hill, he was joined by a group of children, who crowded around, poking and peering at the mysterious package.

Perhaps in the privacy of their homes, I thought, perhaps *there* the villagers would show more enthusiasm than they had here in the small store room we used as a distribution center.

This had been my first clothing distribution—my first contact with the reserved, unsmiling, needy Arabs.

I couldn't know then of the surprise that lay in store for me.

I only knew that I was tired. And I remembered being told to expect this kind of reception.

Each year on the Fourth Sunday Lent the Protestant Churches of United States, including the urches of the National Lutheran uncil, observe "One Great Hour Sharing." Through this special obvance it is possible to dramatize d interpret some of the continuing eds for money, food, and clothing be given around the world in the me of Christ.

As far as Lutherans are concerned, think of Lutheran World Action d Lutheran World Relief, because, us, they are the counterparts of ne Great Hour of Sharing," "Share r Surplus," and "CROP." The sters we see and the articles we d under the banner of "One Great ur" are intended to help us unrstand what LWA and LWR are ing.

The congregations of The Evangel- l Lutheran Church provide for Luran World Action through the anal budgeted program of the urch, which in 1959 we call "We itness for Christ." Our best reonse to "One Great Hour" is to et and surpass our ELC Budget jectives.

Listed below are the 1959 Minimum Needs for Lutheran World Action:

Lutheran World Federation	
World Service	$ 986,720
World Mission	1,200,000
Theology	30,000
Latin America	150,000
Administration	38,000
LWF Affairs	134,700
Lutheran World Relief	350,000
LWR—Surplus Foods	240,000
Ministry to U.S. Military	365,000
Cooperative Work	135,380
Ministry in Temporary Communities	27,800
National Lutheran Council Services	62,800
Education and Promotion	179,600
	$3,900,000

RAYMOND M. OLSON

As we had driven from Jerusalem to Silat, I had said: "I can hardly wait to see their faces when they receive the bundles . . ."

The drivers—both Palestinian refugees—exchanged glances.

"I wouldn't get too excited over it beforehand," said one, not unkindly.

"Of course, they'll be happy to get the clothes. After all, this is the only distribution for the year, because there are over 120,000 frontier villagers in Jordan, and many thousands of official refugees to be served."

"Try to put yourself in their place. Imagine you've been a farmer all your life, tilling land that belonged to your father and his father before him.

"But now—for ten long years—you've been unable to farm your fields because you can't cross a boundary line that separates them from your home.

"So, you sit and watch others plowing your land. You can't get a job. You are proud. You cannot beg. But your children are hungry. Your wife is hungry. In the winter, they're cold. They have no warm clothes.

"So you accept what is offered by the charitable Christian organizations: food, clothing—anything to help keep your family alive.

"Deep down inside, you bless the Christian churches—but after ten long years of hoping against hope, you haven't the heart to be very excited about anything."

As we drove along through the Samarian countryside, I was ashamed that I had anticipated eager "Thank yous."

I thought of the hundreds of thousands who gave the clothing through their churches. I thought of the volunteer workers I had seen at the Church World Service clothing center in Maryland, of the workers at the Beirut shipping port, the ladies in the Jerusalem clothing center—none of them motivated by desire for effusive gratitude, but only by Christian humility and love for their fellow man.

This truck was rolling on its mission of mercy through the Holy Land simply because Jesus had said, nearly 2,000 years ago, "Thou shalt love thy neighbor as thyself."

So, I had expected no thanks. In fact, as I saw the dire need of the villagers, I only wished we had enough clothing to make two distributions a year, or three, or four. . . .

We were tidying up when the village major, or "Mukhtar," appeared in the doorway.

"Would you like a little light refreshment?" he asked.

Indeed we would! We followed him up a lane to his "official residence," contemplating perhaps a cool glass of lemonade, or some bread or grapes. At the door, the Mukhtar stepped aside and we filed in.

What a sight greeted our eyes!

The elders of the village were seated on one side of the long room facing a similar row of younger men, school teachers and other Silat notables.

A beaming boy, bursting with pride at being allowed in such company, invited us to sit in the place of honor.

Suddenly, everyone began talking and laughing at once. The men filed past us, warmly shaking our hands and introducing themselves.

Then the room fell silent again, and the boy and a companion brought in a huge tray, piled high with food. At the base were round slabs of onic bread, cooked to a turn in olive o and topped by whole roast chicken golden brown. The boys ran in ar out of the room, bringing dish aft dish of local delicacies. It was all f us.

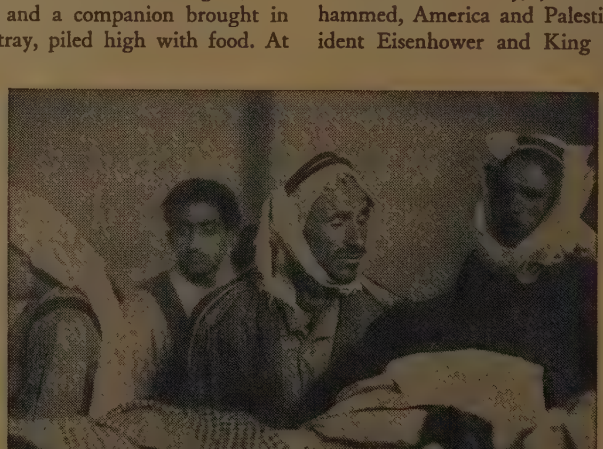
The Mukhtar rose. Simply but el quently, he told us how each of th families of Silat had contributed t ward this "simple meal."

"These gifts of clothing mean muc to my people. We are honored to hav you with us here today," he sai "I speak for all of Silat in wishing yo and the Near East Christian Counc a long and satisfying future."

It must have taken the villagers long time to scrimp and save th delicacies so generously placed befo us. It was one of the finest meals w had ever tasted, right down to th last ceremonial cup of coffee.

Each of the Arabs, who—as the watched us eat—had vicariously en joyed the meal as much as we, ha a toast to make.

They toasted us, the Muslim an Christian community, Jesus and Mo hammed, America and Palestine, Pre ident Eisenhower and King Hussei



Serious-faced Arabs select their clothing with care at a recent distribution in Jordan. Only one member of the family may come to the center to "shop," and center representatives always remain close at hand to help wherever possible.

d "the one God who smiles on both
r peoples."

Finally it was time for us to take
r leave. When we reached the street,
l of Silat seemed to be in the square
once.

Some already had on their new
othes, with many of the little girls
omenading like Cinderellas at a ball.
Small gifts were pressed on us as
e got into the truck—handkerchiefs
ll of nuts, sweet centers of cactus,
autiful wild flowers. And their be-
g able to share with us, no matter
w small the gift might be, seemed
restore some of their battered dig-
ty and self-respect.

Shouts of "good-bye" and "God
eed" followed us as the truck turned
to the main road and the village
Silat faded from view.

But, for me, the memory of Silat
ill never fade.

was rather embarrassing to deprive
e villagers of all that wonderful
od.

But sometimes it is harder to re-
ive than it is to give. These people
ew that, only too well.

We had brought them gifts from
ople who felt grateful for the God-
ven opportunity to share with those
ho bore the back-breaking burdens
misfortune.

And the generous, proud Arabs had
anted to give, too. Not only a meal
but their *finest* meal—a symbol of
eir heartfelt gratitude to those who
ve to them in their need because
"the one God who smiles on both
r peoples."

And we were grateful, too—not only
r ourselves, but for all the people
America who turn their old clothes
to a witness of Christian love—that
e had shared a wonderful fellowship
the village of Silat.

---

*Mr. Rorabach, a former CWS staff
ember attached to the Near East
hristian Council Relief Committee in
rusalem, has had wide experience in
r relief work among the Palestinian
fugees. He is a member of the Dobbs
erry, N. Y., Evangelical Lutheran
hurch (ALC).*

This, Anybody Can Do

(Continued from page 7)

At the close of one of our circuit dinner meetings, a pastor confided that he thought this program could help influence his sons to think about becoming pastors. He thought that he would post the Church-of-the-Month Club pamphlets on the kitchen bulletin board. During family devotions they would pray for the specified church each month. All members of the family would be invited to contribute something to the monthly contribution of the family, even if just a few pennies by the little ones. The needs of the unchurched and of the new churches would be ever before the family and the sons might feel the desire to help meet this need by becoming pastors.

Long after the district tour was over, one of our Seminary seniors volunteered, "We certainly enjoy belonging to the Church-of-the-Month Club. Of course, with a wife and two children to support while going to school, we are just able to give a dollar every other month now, but we look forward to supporting all of them after we get settled in our first parish."

Yes, indeed, our people are responding enthusiastically to this new outreach of our Home Mission Department! Which reminds me, I have a gift to send in for Holy Cross Lutheran Church of Wheaton, Illinois. How about you?

C. Gerald Lygre

These Are My Reasons...

In my ministry I have been privileged to serve in the very heart of our church. Fourteen years ago I came to Eau Claire, Wisconsin, a city of 38,000, where the ELC had three large churches with a combined membership of about 7,000. In 1945 I'm sure we pastors felt our community was being well served with three strong and active congregations, but in that same year the Eau Claire Circuit had decided to sponsor a new congregation in northeast Eau Claire, a venture in which we all co-operated.

The new congregation grew and prospered. To be sure, there were transfers from the established congregations, but for every family that left there seemed to be two others to take their place. In the next ten years two more home mission churches were to be established. Today there are six strong and flourishing congregations in Eau Claire with a combined membership of more than 13,000.

Coming to Fargo-Moorhead, we found a similar situation. Four new home mission congregations have been established in the past ten years. Their growth and development have been outstanding, and at the same time the established congregations have shown substantial growth from year to year.

We have seen our Church grow and we know that we are a "Church in procession," as Dr. Dybvig has said. America is and has been on the move. Twenty per cent of the population moves each year. Many of the "pillars" of our established congregations have moved into areas where we have no church. These families can become the nucleus for a new congregation.

In these unchurched areas new congregations need to be started, and to answer this challenge we need "men for the ministry." It appears that God is answering these prayers in a marvelous way. Each class at the Seminary is larger than the last and it appears that this trend will continue for some years to come. Surely the opportunities in the field of home missions are greater than they have ever been.

These are the reasons I have been ready to give of my time in promoting the Church-of-the-Month Club.

The genius of this program, as I see it, is that every one of us can belong, for the cost is low—one dollar to at least six new home mission congregations each year. If we have prospered and have a special interest in establishing these new congregations, we can give much more.

Would that our Evangelical Lutheran Church could have a hundred thousand members in the Church-of-the-Month Club!

J. N. Quello

The Christian, The Church, and Social Problems

By Dr. Carl F. Reus

Foreword:

The editor of the LUTHERAN HERALD has asked me to write a series of articles illustrating the Church's interest in and concern for social problems. This I gladly do out of the experience gained over the past twelve years with the work of the ALC Board for Christian Social Action, secretaryship of the Commission on Social Problems of the now-disbanded American Lutheran Conference, and membership on the Committee on Social Trends of the National Lutheran Council. The views expressed in the articles must be regarded, however, as personal views, not necessarily those of the Board in whose service I am employed.

In the new Church into which we are rapidly moving, the demonstration of the Church's interest in and concern for social problems will be a responsibility of the Commission on Research and Social Action. This new Commission could be one of the most dynamic, most stimulating, and most influential departments of our new Church. It also could be one of the most controversial, unless the Commission itself and the members of the Church clearly understand and accept the unique study, analysis, and reporting services the Commission is expected to render. For, where God's Word cannot be applied clearly and distinctly to specific situations in human affairs, men prefer to believe that God is on their side rather than to ask themselves candidly, "Am I on God's side?"

Christians, as other people, often are confused and disturbed by the trends of the times. Social problems loom so large. Familiar ways of living are changing. The younger generation seems to have such different attitudes toward life and toward things the older generation holds dear.

Why are these things so? How can they be explained? Who can give meaning to them? And what can one do about the trends of the times and the course of events which so directly affect the daily lives of every one of us?

It is questions of this sort to which Christian people, too, want answers. They hear the answers, explanations, interpretations, and action suggestions of the wise men of the world. Yet somehow they are not quite satisfied. They want answers which take into account God's timeless eternity and His perspective on the meaning of the events, the problems, the issues, the trends of the times. For such answers they turn to their Church for whatever guidance it can give.

Obviously, churchmen do not have infallible answers. Churchmen, too, are weak, frail, and ill-informed. Yet, churchmen have special insights, special skills, and a special competence to bring to the discussion and analysis of social problems. They bring God's revelation of Himself, His will, and His purposes for man as He has given them in His Holy Word. God's Word offers principles and criteria by which men ought to be guided in all of their relationships with one another and with the whole of God's created universe.

This is an area of special competence for churchmen. Here is a task to which the Church rightly can address itself. The Church has a right and a duty to offer its members counsel in coping with the perplexing problems and the practical decisions they face every day. It has a right and a duty to bring to men's analysis of social problems an interpretation which is biblically rooted, which is alert to the latest and best scientific findings, and which is in harmony with a valid Christian outlook on the whole of faith and life. For faith in Christ makes a difference in life.

It is in this spirit that the Board for Christian Social Action of the American Lutheran Church operates. From time to time it prepares statements on various social problems and issues. In doing so it does not claim to set forth an *official position* of the Church. That is an action which only the church convention can take. Rather, the Board seeks to express points of view it believes a Christian should take into account, at

es he should consider, and lines of action he might sue. The Board's statements are intended to stimu- thinking and to promote discussion among mem- s of the Church. Whether they accept, amend, or ect the Board's views is a matter for the members the Church themselves to decide.

For any of us to view social trends and social prob- ns usefully requires a bit of perspective. Actually, blems, issues, and changes are normal to every gen- tion. Adam is alleged to have said to Eve as they the Garden of Eden, "My dear, this is an age of nsition." Certainly St. Paul wrote Timothy (II Tim.): "In the last days there will come times of stress," l then named a long list of offenses, most of which into newspaper headlines even today.

Social problems reflect a kind of "knock" in the ial order. The machine is out of balance, out of tune. e part acts, but another part isn't ready to reciprocate is expecting another kind of action. Social problems ur because changes are taking place at uneven, ir- ular rates in the different parts of the social order, hout meshing one with another.

Let's think of an example—say juvenile delinquency. ungsters have more free time, fewer chores and re- nsibilities, than they used to have. That's a change. rents have been taught that they should not exer- e too many restraints upon their children, and that rents should be companions rather than "symbols authority." That's another change. The lure to excit- g adventure is the stolen auto rather than the snitched ole or the fight with knives and guns rather than th sticks and stones. These are changes, too. More- er, now we handle offending youngsters through lice and courts rather than through teachers, pastors, l parents. In consequence, they become "statistics"— other change.

Altogether, and over-simplified to make a point, these veral changes, each independent in its own way from others, combine to accentuate the social problem own as "juvenile delinquency." Even that isn't al- gether new! Adam and Eve had their grief over Cain, l David had his rebel without cause in Absalom!

Another bit of needed perspective in looking at social oblems is this. People accept new *things* much more ickly than new *ideas*. People quite willingly take airplane (pre-jet age) from New York to Copen- gen in eleven hours but think Europe is far away. ey'll take 11 hours to drive from Minneapolis to icago, but look upon Chicago as a neighboring city. Social problems are never simple, nor are their causes her single or simple. It's so easy—but so wrong— pin an explanation of a problem to a particular sim- cause. It's simply not true that "if mothers would y home we wouldn't have juvenile delinquents" or only Russia would behave we could have peace in the world." There is no such simple cause and effect relationship.

Social problems have roots and tentacles that extend deep and wide into the social soil. Changes in one area affect others. Even U.S. efforts to give surplus wheat to governments in lands where people were starving caused so friendly a neighbor as Canada to protest our upsetting of her normal channels of trade. In our complex society an interwoven web of relationships causes changes in one area to extend outward to others, just as a stone thrown into a pond causes an ever-widening circle of ripples.

The one "single" explanation for social problems may be *sin*. After all, many of our problems are a result of the age-old conflict between good and evil. Jesus pictured this conflict in two parables, one of the Wheat and Tares (Matt. 13:24-30), the other of the Garment and Bottles (Luke 5:36-39). But sin actually is a way of life in rebellion against God. Only if we see it in this bright light can we see *sin* as the root cause of social problems—man living apart from, in defiance of, in rebellion against God's will and purposes!

The contrast between the natural sinful and the reborn Spirit-filled man as St. Paul draws it in Galatians 5:16-26 is revealing. So is his pattern for Christian living outlined in Romans 12:9-21. Were men to subordinate their lustful, selfish, self-centered old Adam (and old Eve) and instead let God's rule take over their hearts and lives, social problems would fade into insignificance.

Just as sin is a root cause, so love is an ultimate corrective for social problems. Love for God which flows into concern for the neighbor's interests minimizes personal pride, self-concern, and individualistic ambition. But, if men are to give their allegiance to the kingdom of God, they must hear of it and let it shape their whole outlook on life, their every attitude toward fellow human beings, all their thoughts, words, and deeds.

Here we sense the urgency of the Church's missionary and evangelism efforts, its teaching, preaching, counselling, and helping ministries, its stewardship practice, the unity of its faith and life. All of these are urgently needed if men are to be won to practicing allegiance to the cause of Christ. Only as men and institutions come closer to God-pleasing, God-approved standards and practices can they have hope to minimize the impact of social problems.

We are neither black pessimists nor rosy optimists as we Christians look at the various social problems which plague us. We do not expect to eliminate all problems or stresses. But, with God's help we will concern ourselves with various problems and use our Christian influence to come constructively to grips with them.

Photo by Three Lions

The painting above is one of a Series of the Apostles by the most noted of Flemish painters, Peter Paul Rubens (1577-1640).

John -- The Apostle of Love

This is John. He vies with Peter for the title, "Best Known Disciple Jesus Himself singled him out. Repeatedly he was included among th three closest to our Lord. "And taking with him Peter, James, and John In some form, those words appear time and again in the Gospel Story. Joh is even called "the disciple whom Jesus loved."

In the Passion Story John looms large—larger even than Peter. In th Upper Chamber his place was nearest Jesus. True, he slept in Gethsemar and fled with the others at the arrest. He was probably the "other disciple whom Peter followed to the courtyard of Caiaphas; if so he pointedly ha no share in Peter's denial. And John was at Calvary—the only one of th Twelve who was there, as far as the record shows. There Jesus committe to John's care Mary, His mother. On Easter Day, John was but a few step behind Peter in reaching the empty tomb.

Yes, this is John. We call him the "Apostle of Love," and no disciple Christ has more plainly taught his Master's principles of love. His Gosp is full of it; his three Epistles echo it. "Beloved, let us love one another; f love is of God, and he who loves is born of God and knows God. He wh does not love does not know God; for God is love" (I John 4:7-8). Throug more than nineteen centuries those words have echoed. They will go o and on, until they are lost in the harmony of heaven, when the multitud which no man can number will lift their voices in the song of love whic shall continue through all eternity.

The Glory of Jesus' Life

By O. G. Malmin

I glorified thee on earth, having accomplished the ork which thou gavest me to do.

—John 17:4

There is glory in the life of Jesus—glory which is om eternity to eternity. In His High Priestly prayer e says that His life on earth was lived to the glory the Father, and that the Father is glorified because e Son does the Father's will. This is a mystery, one hich we shall not be able to comprehend this side of ernity. Yet we can understand what that life and ac- mplishment mean for us. And that, too, is a part Jesus' glory.

People who know about such things tell us that it ten happens that the true greatness of a painting is ot apparent at first sight; the picture has to grow one. What at first glance does not "register" be- mes more and more meaningful as one studies it.

It may be that there is a similar situation in the life Jesus and the accomplishment of His work. Certain it that there seemed to be very little glory connected ith His life. His birth was in poverty, and the only ory in it, outwardly, was the glory which is inherent "the simple annals of the poor." Persecution, hatred, d misunderstanding dogged His steps from the Man- r to the Tomb. There is no need to go into the de- ils here; they are sufficiently familiar to us all.

Nor is His glory apparent in the Passion. Yes, I ow, most of us have had our concept of each epi- de pretty much formed by the paintings of another y, which tended to idealize the appearance of each p of the way. But it really wasn't that way. There nothing beautiful about a human body scourged with hips and crowned with thorns. It is pretty hard to ealize the scene of a man carrying a cross to the place his own execution. As for Calvary itself, pain is far om beautiful. No, to the uninformed mind, there is glory here!

And yet the glory is there. Actually, all of it is a rt of the glory which Jesus presented in His prayer the Father on Maundy Thursday evening. Listen gain: *I glorified thee on earth, having accomplished the work which thou gavest me to do.* Everything that Jesus suffered and endured was part of the accomplishment of the Father's will. It was included in what Paul defines as being "obedient." This obedience, Paul says, included that "he emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on the cross" (Philippians 2:7-8).

But do not leave it there. Paul goes on to tell of the exaltation of Christ, and he introduces that passage with the word "therefore." That is to say, the exaltation of our Lord is inseparably linked with His obedience. The whole thing is an entity—and the final result will be that "at the name of Jesus every knee should bow . . . and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

Putting all that in simple, human terms, what does it mean? That Jesus accomplished the eternal will of the Father in order that the human race might be redeemed, that eternal life might be offered to all who believe in Him.

So here too there is glory, and the glory is reflected upon us. The best tradition of the observance of Lent is that it is to be a time of *adoration.* Everything else is secondary to that. I have read and heard Lenten sermons which made no attempt at practical application of the text, other than to say: "Fall on your knees. Let the glory of the accomplishment of God's will through the obedience of His Son cause you to echo the words of Thomas, 'My Lord and my God!' "

To Thee, Lord Jesus, be glory and honor, now and throughout all eternity. Now we see the eternal purpose of Thy life, Thy sufferings, and Thy death. It was for us Thou came and suffered; it was for us Thou died upon the Tree. We praise Thee and adore Thee. And we pray Thee that our lives, redeemed by Thee and dedicated to Thee, may shed glory upon the Name of the Triune God whom we serve. Amen.

Correspondence

How Much Time?

► Thank you for the fine article "How Much Time for Understanding," by Dr. T. F. Gullixson. He retains the skill with our language for which he has been so long noted and puts the question raised by Rev. Otterstad (September 9th, "Time for Understanding") into a different light. At the time of the original appearance of the Rev. Otterstad's article, I felt that he had made a valid point. Dr. Gullixson makes it evident that excuses are just out of order, and that repentance is the only course possible for us.

I shared your puzzlement at the noisy silence following the introduction of the subject by Rev. Otterstad. I suppose others like me had planned to respond. I even had the letter written and the envelope addressed, and then did not send it. Why? Partly, I suppose, because I felt out of touch with the problem. But I realize that this is the line of reasoning that allows demagogues of all kinds to flourish. Maybe it was just natural reluctance to appear in print. That is modesty or timidity, depending upon your point of view. Whatever the reason, I am glad Dr. Gullixson has raised the point again. I hope our Church will do more thinking publicly this time.

(The Rev.) Luther D. Monson
Navarino, Wisconsin

Lest We Forget

► I just finished reading your editorial on our "Forgotten Congregation" and rather than putting off writing this note of thanks until some time later, I want to get it down on paper right now.

You have touched a chord that could well be sounded loud and long to all of us who are in the parish ministry. How easily and how quickly we forget!

Your mention of Chaplain Storaasli reminded me of the remark made by Chaplain Wood, the man who liberated Bishop Lilje from the Nazi prison. When Chaplain Wood came to attend the Lutheran World Federation assembly, he said of Chaplain Storaasli: "He is a man who never once forgot the ministry as a calling from God even though he was separated for long years from the heartland of his own Church."

Thank you again for your editorial.

(The Rev.) Karl H. Brevik
Minneapolis, Minn.

One for Each

► A couple of weeks ago, together with about 700 other pastors, I attended the annual Convocation at Luther Theological Seminary in St. Paul. The president of the Seminary announced quite apologetically one day that the Seminary did not have the new Service Book and Hymnal in its chapel, and said there was only one reason, namely money.

This bothers me, and I am sure it bothered all the pastors who heard it. We heard during the same days that Luther Seminary is now the largest Lutheran seminary in America in point of enrollment. For that we are thankful. These men are our future pastors in the Church. Ought they not learn the hymns in our new hymnal while they are in training? Shall we send them out into our congregations, a large number of which are using the new hymnal, with practically no knowledge of that fine book?

I have a suggestion, Mr. Editor. I know just about all of the men at the Seminary come from our own congregations, and that these congregations are proud of the fact that the have their sons there. What if eac congregation that has a man at th Seminary gave one Service Book an Hymnal to the Seminary in his honor My suggestion is that the congregatio send the money for one hymnal t the Music Department of Augsbur Publishing House, stating that it i for a hymnal, and also stating i whose honor the book is given. The a proper book plate will be affixe inside the cover of the hymnal, an it will be sent on to the Seminary And, let's do it soon so the Senior have opportunity to get acquainte with our new hymnal before they g out into the parish ministry.

(The Rev.) M. A. Egge
President, The Choral Union

Singing With Understanding

► You may be interested to kno of an "invention" of our choir directo to help in learning the new liturgy in the hope that some other congre gation may find it useful.

It was our desire, while teaching th choir the parts of the new service to avoid the "vain repetition" of th responses by making the timing o the chants more meaningful. We fe that an understanding of their mean ing, and singing the words with th meaning in mind, would avoid som of the temptation to "go through th liturgy" with little or no feeling Therefore, our choir director, Mr. Pau Johnson, devised a system of markin all the syllables in the choral response He put a dot under a short syllable a dash under a long one, and a vert cal line after a pause in the sentence All the choir hymnals were marke in this way. It then became easie for the choir to interpret the word of the Gloria Patri and the Gloria i Excelsis, for instance, and sing then as they would be said, meaningfully

Perhaps some other congregatio might find this method of value. M Johnson certainly deserves credit fo his attempt to retain the worshipfu intent of the new service.

(The Rev.) K. Roy Nilsen
Berlin, New Hampshire

For the Family Altar

J. R. Hestenes

oward the Third Sunday in Lent — *Judgment Hall*

The Epistle: Ephesians 5:1-9 • The Gospel: Luke 11:14-28

Monday, February 23

RUBBER STAMP

Read John 18:28

Then they led Jesus from the house Caiaphas to the praetorium.

When the Sanhedrin under the leader-ip of Caiaphas had arrived at the de-ion that Jesus must die, it was neces-ry, under Roman law, to bring Him fore Pontius Pilate, in order to obtain rmission to put Him to death. As much the Jews hated to go near Pilate, they re willing to bury their dislike of him, least long enough to go through the utine of getting his sanction. Pilate was ing used as a "rubber stamp." His ac-n in connection with the event was rdly more.

If I have a rubber stamp relationship ith You, O Jesus, then awaken me to y need of a new decision in respect You. It is not the fact that I am bap-zed or confirmed or attend worship gularly that alone makes my Christianity al. It is ever this, that I live in my ptism and know both the discipline of scipleship and the joy of life in Your ame. Amen.

Tuesday, February 24

QUESTIONS

Read John 18:29

"What accusation do you bring against this man?"

This is the question Pilate asked of the Jews when they brought Jesus before him. It is not the only question he asked that day. He asked Jesus, "Are you the King of the Jews? . . . What have you done? . . . What is truth?" Ordinarily, questions are raised when we are seeking the answers. But that was not the thing Pilate had in mind. He was dodging all along. He would rather ask questions than give answers. It was easier that way. Pilate, it seems, had no convictions, nor did he care.

We cannot forever be asking questions, dear Jesus. There must come a time when we know the things that are necessary to our salvation. We must pass over to the declarative side; we must begin to speak forth in clear sentences the truth we know and live by. We are thankful for the knowledge we have been given in Your Word. Help us to settle questions in the minds of others by living the answers. Amen.

Wednesday, February 25

HE ASKED THE CROWD

Read Matthew 27:22

"Then what shall I do with Jesus who is called the Christ?"

Pilate made a great mistake when he turned to the crowd and asked what he should do with Jesus. For one thing this showed that he had no intention of deciding for himself; he was leaving it to others to make the decision. For another, this showed that he was plainly afraid of the people. He felt the hard pressure they were bringing to bear. And rather than stand in defense of the innocent Christ by taking a stand in His favor, he gave Him over to the unthinking crowd.

I thank You, Gracious Father, that I grew up in a home where at first others answered for me in matters of health, in growing up out of infancy, and in the things of the Spirit. But there came a time when I was brought to think for myself and to answer for the faith that is in me. Make me always thankful for the ability to say I know in whom I believe, and give me the strength to be faithful.

✠

Thursday, February 26

A WAY OUT

Read Luke 23:7

He sent him over to Herod, who was mself in Jerusalem at that time.

Pilate was having a difficult time. He as under pressure. Happily, when he ard that Jesus was a Galilean, he had answer. He found a way out. He ould send Jesus over to Herod and let m take care of the problem. Herod d come down from Galilee to be in rusalem at the time of the Passover. his problem belonged to his jurisdic-on; let him handle it. Pilate must have ngratulated himself on this neat maneu-r. And when they took Jesus away, rhaps he laughed quietly.

Why, O God, do we look for reasons t to meet the issue of our spiritual e? Why do we seek a way out? Why we let Satan suggest to us that there no need to do anything about it right w. Or why do we let the idea flourish at the Church itself will take care of r answer, when the answer, the decision, ust be personal, it must come from us. men.

✠

Friday, February 27

"CLEAN" HANDS

Read Matthew 27:24

He took water and washed his hands before the crowd.

Strange indeed! While Pilate was washing his hands he told a lie: "I am innocent of this man's blood." Was he? He could have changed the picture entirely, if he had been made of different stuff. Washing his hands to show how innocent he was—it was nothing but a hypocritical show. He was fooling no one; not the crowd, not Christ, not even himself. He was a coward who was forced at last to face the issue, and did not have enough courage or principle to stand up for Christ.

Create in me a clean heart, O God, and renew a right spirit within me. Give unto me the cleansing of Your forgiveness, then I shall be clean. I do not want to make a pretense of innocence. I cannot have peace with You nor myself if I am not right with You. I pray for Your constant help that I shall never fail to make right decisions for You. Amen.

✠

Saturday, February 28

CAESAR'S FRIEND

Read John 19:12

"If you release this man, you are not Caesar's friend."

What a shameless hall of judgment this turned out to be! Pilate standing there like a moral jellyfish; the crowd bellowing its hatred and lust for blood; and Jesus standing in between! The crowd had its clincher when it reminded Pilate that he would be no friend of Caesar's if he let Jesus go. They had gotten it around to where Jesus was an enemy of the Roman Empire. Pilate had better watch which side his bread was buttered on. He did. He turned Jesus over to the crowd.

How shamelessly men turn aside from You, blessed Jesus, when the world sets its screws turning to torture with ridicule those who wish to take up the way of Christian life. How poorly men evaluate the two friendships—that of the world and that of the Son of God. Give me the grace to take up friendship with You, even though it be a cross. In Your Name. Amen.

Methodists most numerous . . .

Religion of Congressmen

Methodists are more numerous than members of any other religious denomination in the 86th Congress, with a total of 105 members. Roman Catholics run a close second, with a total of 103 members, the Library of Congress reports. Congress now is believed to have the largest Catholic membership in the history of the U.S.

The religious preferences named were those given by the members themselves upon inquiry by the library. Only five of the 534 members of Congress declined to give a specific preference or said they had no affiliation. Twenty-four members said merely that they are "Protestants."

In the Senate, the breakdown among major denominations is Methodists, 17; Baptists, 15; Episcopalians, 13; Catholics, 12; and Presbyterians, 11. In the House: Catholics, 91; Methodists, 88; Presbyterians, 55; Baptists, 50; and Episcopalians, 48.

The new Congress has 12 members of the Jewish faith—2 in the Senate and 10 in the House, the same as two years ago. It also has one Sikh, Rep. Dalip S. Saund (D.-Calif.).

Mormon membership has risen to 9 in Congress—4 in the Senate and 5 in the House, of whom 2 are members of the Reorganized Church of Jesus Christ of Latter Day Saints. Five of these men, elected from outside Utah, represent constituencies in which Mormons are a small minority. All four members of the Utah delegation are Mormons and all are very active in the Church.

Among other Protestant denominations in Congress, Congregational Christian Churches have 26; Lutherans, 20; Christian Churches, (Disciples of Christ), 10; Unitarians, 6; Universalists, 2; Evangelical and Reformed Church, 2; and Reformed Church in America, 2. There also are two Christian Scientists.

LINCOLN PRAYS—Posing with the only statue of Lincoln kneeling in prayer is the great-great granddaughter of the Methodist chaplain who saw the heroic president fall to his knees in the leaves and pray upon seeing the thousands of fresh graves at Gettysburg. The statue, executed by the chaplain's son, was given to the Episcopal Cathedral in Washington, D. C., by the sculptor's sister.

RNS Photo

Reports Lively Religious Interest in Russia

A Methodist editor told the Minneapolis Ministerial Association that he found more religious interest in the Soviet Union on a recent trip there than he had expected.

Dr. T. Otto Nall, Chicago, said he was surprised to discover that about a fourth of the Russian congregations were young people, thus contradicting reports that only old people go to church there. And many of the young people were boys, he said.

The Russian churches he attended were crowded. One reason for this, he suggested, might be that there are too many believers for the few churches that the government allows to remain open.

While the number of churches open is less than before the revolution, it is six times the number 20 years ago, he reported.

Dr. Nall, editor of *The New Christian Advocate,* said that the Soviet leaders may have relaxed their opposition to the Church because they have seen its usefulness.

Despite the changes in the climate, he said, the churches are still severely restricted and it is still not fashionable to go to church.

Among restrictions he mentioned were these:

All church property belongs to the State.

The churches pay a stiff income tax —13 per cent—to the State.

Church members cannot run for political office.

The education of youth is completely in the hands of the State, "and this means it is scientific, materialistic, atheistic."

"Russian Christians do not complain about their hardships or handicaps," Dr. Nall said. "They are grateful for the opportunities that, in the providence of God, have been granted them."

The editor was told by one Russian church leader that "personal evangelism is strong among our people."

"We attract people through the testimony our members give by their own living," the Russian told him. "When anyone is converted, he brings along someone to testify to the quality of his character. His own testimony is not sufficient. And he waits a year before being admitted to the Church."

Dr. Nall said he is convinced that the future of relationships between Russia and the United States depend not on diplomacy or missiles but on the religious faith of the Russian people and our own.

While Russian church leaders avoid keeping membership rolls because those who are on them might suffer, Dr. Nall said he was informed that the Soviet Union has some 520,000 Baptists in 5,200 churches; at least 50,000 Mennonites; about 25,000 Adventists, and "probably" 25 million Russian Orthodox adherents.

lub for Handicapped

Neither crutches, braces, nor wheel-airs keep members of the Saturday ls Club from sharing good times ch month at the Fairview Evangeli-l United Brethren Church in Day-n, Ohio.

The club was organized for physi-lly handicapped children who find difficult to share in regular Sunday hool activities. It's open to boys and rls in the Dayton area regardless race, creed, or church affiliation.

Meetings are held the third Satur-y of each month from 9 to 11 A.M. egular activities include singing, ndicrafts, a simple Bible story, vis-l aids, and refreshment time.

Operation Kokomo . . ."

lental Health Project Reports

An experimental intercreedal enter-ise designed to enlarge the clergy's vareness of the early signs of mental ness among their parishioners has en labeled a success by the project's rector, the country's first joint pro-ssor of religion and medicine.

Dr. Granger E. Westberg of the niversity of Chicago said the first months of "Operation Kokomo" ay have made a major contribution the nation's search for solutions to e mounting burden of mental health oblems.

Started in the Kokomo, Ind., area June, 1958, by twenty-one clergy-en, the project was sponsored by the niversity's Federated Theological Fac-ty and School of Medicine. It was anced by a $6,850 grant from the lly Endowment, Inc., Indianapolis, d.

The clergymen participated in a eek-long conference here to assess the oject. They said religious, medical, d psychiatric experts at the univer-y paid monthly visits to Kokomo to lp them recognize danger signs inting to mental illness.

"If ministers, priests, and rabbis are equately trained to counsel persons no have unhealthy patterns of living," r. Westberg explained, "many of the oblems that appear can be alleviated fore long-term medical-psychiatric re becomes necessary."

Dr. Westberg said the project has en extended indefinitely. "Clergy-men of different faiths in all of Howard County, Ind., where Kokomo is located," he said, "are now working as a team in a common cause: to use the latest thinking of science in helping them to perform their religious duties more effectively."

He said the clergymen have made plans to institute a regular pre-marital counseling course in Kokomo as a result of their work with the project. And, he added, they have taken steps to develop closer relationships with local doctors.

BATISTA OUT, BAPTISTS IN—Colegios Internacionales, American Baptist primary-secondary school at Christo, Cuba, re-opened after it was closed for three months because of street fighting during the Cuban revolution. The Rev. J. Mario Casanella, principal, said while the school was shut it served as a food distribution center for refugees and as a shelter for about 1,400 homeless persons a night. He and three other missionaries held daily prayer services throughout the period.

Question Timeliness of Unity Moves

Christian unity is very dear to the hearts of most Canadian Anglicans, but not at the price of further division, the lead editorial in the first edition of the new-format Canadian Churchman warned.

Entitled "Time Is Not Yet," the editorial was written by the Rev. A. Gordon Baker, editor and general manager of the monthly, official organ of the Anglican Church of Canada.

The clergyman asked why there seemed to be so much consternation over the apparent failure of union negotiations between the Anglican Church and the United Church of Canada.

Merger discussions between the two bodies, initiated by the Anglicans about 15 years ago, have been at a standstill for some time.

Mr. Baker pointed to the 1925 union of Presbyterians, Methodists, and Congregationalists which formed the United Church and said the merger had not yet been fully completed.

"It succeeded in eliminating the Methodists and frustrating the Presbyterians," he wrote. "It would seem to us much more profitable to complete the union of groups with a common background and tradition before looking for immediate response farther afield."

When the United Church was born the Presbyterian Church in Canada remained out of the union, although about 70 per cent of Presbyterian congregations joined the merger. Also despite the union with the Methodists, there are still a few "Free Methodist" churches in Canada.

CHURCH BELL MOVES

A bell with an unusual history will be dedicated shortly at St. Barnabas' Church in Duncairn Gardens, Belfast.

It comes from Broadford Episcopal Church, County Clare, which was closed after its one remaining parishioner died.

For years the sparse Church of Ireland (Anglican) population in this remote Roman Catholic district had been declining until there was only one parishioner left. Sunday after Sunday he took his place in the otherwise deserted church—after he had rung the bell for service.

Now with his death, the church has been closed and the bell sent North. There it will ring out from one of the city's newest churches, which replaces one destroyed in the German blitz of 1941.

Church College Challenge . . .

"Nurture the Conscience"

Church-related colleges and universities must be specialists in "nurturing the Christian conscience and heart," while not neglecting the intellectual education of their students, Bishop Lloyd C. Wicke of Pittsburgh, Pa., a vice-president of the Methodist Board of Education, said recently.

Christian schools, he said, "should provide man with a purpose for life which gives zest to living, as well as provide the stimulus for making an honorable living—one which does not riddle life with deep anxieties."

The bishop spoke before a Kansas City meeting of the Methodist Commission on Christian Higher Education and the National Association of Methodist Schools and Colleges attended by denominational educators from across the country.

He said that man, in his obsession for personal satisfactions, has lost his sense of human relatedness and his responsibility for his neighbor.

"Comfort, conformity, convenience, confusion, chaos are among the marks of our time," he said. "We may well ask what has happened to conscience, character, community — virtues with ancient roots and justly celebrated by those whom we formerly acknowledged as wise?

"The search for these, the informing of conscience, the creation of character, the building of community, the commitment to absolute worth is the task of the Christian college."

Bishop Paul N. Garber of Richmond, Va., chairman of the commission, reminded the educators that "wise American leaders in all walks of life have come to realize the true value of Methodist and other church-related colleges and universities in the American way of life."

"They have come to understand the importance of the church-related colleges in the maintenance of democracy, tolerance and freedom," he said.

Noting that in this country the ratio between state and church-related schools has been about 50-50, Bishop Garber warned that Christian educators must maintain this ratio in the face of rising costs and increased student enrollment or else lose their influence.

At South Pole . . .

Hear Lutheran Hour

In an annex of Richard E. Byrd Memorial Chapel, built from packing crates and buried under five to eight feet of snow, American sailors and scientists at the South Pole listen to recorded Lutheran Hour sermons by Dr. Oswald Hoffmann, speaker on the international radio broadcast.

The men participating in the International Geophysical Year at Little America V, Antarctica, find "inspiration and strength" in the recorded Lutheran Hour programs, U.S. Navy Chaplain (Lt.) Alfred R. Saeger, Jr., wrote to Dr. Hoffmann.

The recordings are being distributed among four small stations which will continue scientific studies in the Antarctic. They were sent to the South Pole last January at the Lutheran chaplain's request.

No sermon, simple ceremony . . .

Berggrav Funeral Rites

Simple but impressive ceremonies marked the funeral in Oslo of Dr. Eivind Berggrav, former Primate of the Norwegian State Lutheran Church and one of the first co-presidents of the World Council of Churches, whose staunch defiance of Nazism during the German occupation made him a national hero.

The rites in Oslo Cathedral were attended by the entire royal family, with whom Dr. Berggrav was closely associated, representatives of the Norwegian Cabinet and parliament, most of the Lutheran bishops of the country, and many representatives of various organizations with which the churchman was associated.

Also present were a number of foreign church dignitaries. They included Bishop Otto Dibelius, chairman of the Council of the Evangelical Church in Germany; and Dr. J. A. Aasgaard of Minneapolis, Minn., president emeritus of The Evangelical Lutheran Church.

Dr. Berggrav's four sons occupied seats at one side of the coffin, and the royal family filled places at the other side.

All expenses of the funeral were paid by the state, and the rites were broadcast throughout the country.

In deference to the wishes of Dr. Berggrav, who had outlined detailed plans for his funeral service, there was no sermon or address of any kind.

Following an organ prelude and the singing of hymns by the cathedral choir, several passages from the Scriptures and from Dr. Berggrav's sermons and writings were read by three of his oldest friends. They were Bishop Johannes Smemo of Oslo; the Rev. John Johnson, his local pastor, and the Rev. Arne Fjelberg, director of the theological seminary at the University of Oslo.

Then the entire congregation, which filled the cathedral to capacity, joined in singing an old Swedish evensong. Bishop Smemo then approached the altar to recite a "Prayer for Joy" written by Dr. Berggrav especially for his funeral. It closed with the words: "Make me joyful, O Lord, and grant me eternal happiness. Amen."

After the Lord's Prayer and Benediction, a hymn by the choir and another sung by the congregation, the coffin was borne out of the cathedral. Only the members of Dr. Berggrav's family followed the remains to the crematorium, where Bishop Smemo read the liturgical service, which concluded with the chanting of an old Norwegian children's evening prayer.

Since the death of the 74-year-old church leader, messages of condolence have come from all parts of the world.

One was from Mayor Willy Brandt of West Berlin, once a refugee in Norway, who paid tribute to Dr. Berggrav's leadership in the Norwegian Church's spiritual resistance during the Nazi occupation and his practical interest in the work of helping victims of persecution.

Another came from Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, whose headquarters are at Geneva, Switzerland.

"Bishop Berggrav," the World Council executive wrote, "was one of the most generally beloved and widely trusted leaders of the ecumenical movement. In the last years before the second world war, when he was chair-

n of the World Alliance for Pro-
oting Friendship Through the
urches, he made great efforts to
nvince the governments that war
uld be avoided. During the war he
ame a symbol of the spiritual re-
tance against totalitarianism. After
war he was an apostle of recon-
ation . . .

'He was, as it were, one of the
stors' of the ecumenical movement
reminded us constantly of the
ential Biblical verities. He will be
nembered among us as peacemaker,
der of spiritual resistance, pastoral
end, builder of the World Council,
, above all, as a man of the Bible."

therans Plan Church Arts Magazine

Plans for a new "church arts" mag-
ne have been drawn by a 10-mem-
editorial board of the intersynodi-
Lutheran Society for Worship, Mu-
, and the Arts.

The board, meeting at St. Olaf Col-
e, decided on policy, format, and
ignments for the scholarly journal,
ich will deal with music, art, and
rgy and their combined relation-
p to the church.

To be known as "Response," the
gazine will be published quarterly
clergymen, church musicians, and
ucators. The first issue is tentatively
eduled for May.

Editor of the magazine will be Dr.
alter E. Buszin, a member of the
ulty of Concordia Theological Sem-
ry, St. Louis, Mo.

Formosa . . .

Lutherans Report Progress

The Lutheran Church in Formosa
s grown into 20 organized congre-
tions with a Bible school, a theo-
gical seminary, and three student cen-
s.

Until 1950, when Lutherans fleeing
m Communist China found refuge
Formosa, as well as in Hong Kong
d elsewhere, there was no Lutheran
urch on the island.

The first Lutheran congregation in
rmosa was organized in 1951 at
ohsiung. Meanwhile some Lutheran
issionaries who formerly worked in
inland China started work in several
er larger cities on the island.

By 1954 there were a few more con-
gregations, and in the same year all were organized into the first Formosan Lutheran Church. From the outset the Church has been self-governed. It has a Chinese president and a Church Board elected at the annual meeting of the Church.

Apart from its religious and welfare work, the Church publishes a magazine called *The Lutheran Voice,* and three nights a week sponsors religious broadcasts in Chinese and English.

The Lutheran Bible school is located in the southern part of the industrial city of Kaohsiung. Twenty-two students are at present enrolled.

Since the school was opened in 1952, forty-three men and women have been graduated from its classes. Twenty-six of them now serve the Church as preachers, teachers, and workers. Eight are continuing their studies at the theological seminary, and nine are serving in the armed forces or in other occupations.

The theological seminary was opened in Taipei in December, 1957. The present enrollment is 15, including eight second-year students and seven first-year students. Most of the students are Mandarin-speaking men who came from mainland China.

As the Formosan Lutheran Church has only two ordained pastors, the need for trained indigenous personnel is becoming increasingly urgent.

Texas Evangelism Workshop

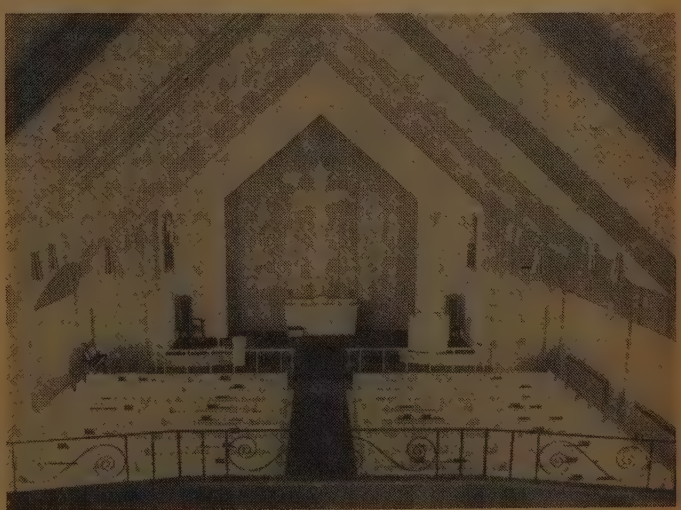
Pastors and leaders of several Lutheran synods are on the program of the Lutheran Evangelism Workshop being held at St. John's Church, San Antonio, Texas, February 20-21. Sponsored by the American Lutheran Church and directed by the National Lutheran Council churches of the area, the two-day session includes group discussions on 12 topics related to congregational evangelism. Bible studies will be led by Mrs. Clarence Nelson of Washington, D. C.

LBI Summer Session

A five-week summer school will be held at the Lutheran Bible Institute in Seattle, June 20 to July 24. Students may attend one or more weeks and may audit courses or apply for credit.

A new feature this year is Youth Week, June 14 to 20. Especially geared to sophomores, juniors, and seniors, it will give high school students an opportunity for the same type of systematic Bible study offered to adults. Planned recreation and pleasant relaxation combine to make summer school at Seattle LBI a refreshing experience.

The Bible Boat Cruise will again be offered July 25 to August 1.



CANADIAN CHURCH DEDICATED—Shown are the nave and chancel of the new Mount Zion Church, New Westminster, B.C., dedicated recently. The Rev. Arnold Hagen, vice president of the Canada district, conducted the dedicatory rites. Mount Zion is the former Nidaros Church which changed its name when it purchased new property and decided to build a new church. The Rev. J. S. Stolee is pastor.

Don't Miss "MD International"!

"MD International," an hour-long program which last year held audiences spellbound with its story of unselfish service by American doctors overseas, will be presented again on the NBC Television Network Sunday, February 22, from 5:00 to 6:00 p.m. (EST).

Dr. Olaf Skinsnes of The Evangelical Lutheran Church is shown teaching Chinese medical students the true nature and treatment of leprosy at the island leper colony which he helped establish at Hong Kong.

Also shown are outstanding men and women of medicine in Korea, Borneo, Burma, Nepal, Lebanon, Ethiopia and South India. Although it is not emphasized in the program, most of their work is directly or indirectly related to Christian missions.

As ELC medical missionaries, Dr. and Mrs. Skinsnes were assigned to the Christian University Medical School at Cheeloo, North China, in 1949. With the changing political situation in China, Dr. Skinsnes accepted an invitation to join the pathology department at the University of Hong Kong, becoming the only American member of the faculty of the British-owned university.

With a grant from American Leprosy Missions, Inc., Dr. Skinsnes began studies of leprosy incidence in the British Crown Colony, including the pathology of the disease and social reactions to it.

This work has resulted in a modern leprosarium and a specially-designed hospital and laboratory facilities for the study and treatment of the disease under Skinsnes' direction.

All medical students at the university now participate in a training period at the leprosarium, and it is this aspect of Dr. Skinsnes' work which is featured on "MD International." The leprosarium currently cares for 540 patients, in addition to some 1,900 out-patients.

More Honor Rolls

Nine new congregations have been added to the "Honor Roll" list of the LUTHERAN HERALD. The following churches now subscribe for the HERALD for all the member families of their parish:

St. Peter's Church, Dresser, Wis.—the Rev. Vern Asleson

St. Pauli Church, St. Hilaire, Minn.—the Rev. A. E. Berg

Zion Church, Watson, Minn.—the Rev. Robert L. Boxrud

Central Church, Edmonton, Alta., Canada—the Rev. Gordon Hope

Moland Church, Kenyon, Minn.—the Rev. Lester Larson

Comstock Church, Comstock, Minn.—the Rev. L. Nypen

Our Savior's Church, Williston, N. Dak.—the Rev. Peter Tengesdal

Kvernes Church, Carrington, N. Dak.—the Rev. Donald Thorson

Our Savior's Church, Chester, Mont.—the Rev. J. L. Walla

SECOND UNIT DEDICATED—This new $89,000 parish education unit was recently added to the Church of the Good Shepherd in Eau Claire, Wis., Dr. E. M. Hegge, pastor. Included in the new construction are 12 classrooms and a large assembly hall which can be divided into four rooms. The congregation, organized in 1955, has a membership of 891, with 327 children enrolled in Sunday school. Dr. Herman Preus, professor at Luther Seminary, conducted dedicatory rites.

Pastors!

Here's Practical Help for You—

KEEP THEM FAITHFUL

A series of two filmstrips in cartoon-st full-color, art work, complete with record resource guide, to help pastors and chu leaders stop losses in church membership in Sunday school.

Keep Them Faithful to Christ—Throu the Church presents such programs as ho visitation on a selected and on an every-me ber basis, sponsors new members, family lowship evenings, enlistment of time talents of members, cottage programs, m ings, planned parish programs.

Keep Them Faithful to Christ—Throu the Sunday school presents the value of on-going teacher training program, teach visiting in the homes of pupils, appoint secretaries for better records and follow selecting the right teachers and subject ma for teen-age and adult classes, an active Cra Roll program, close co-operation of parents

Complete kit in handy kit box, two c filmstrips and one 33 1/3 LP record resource guide $15

"The obvious advantage of a strip on vis tion is to point up both needs and ways meeting them. KEEP THEM FAITHFUL CHRIST Through the Church *does this i most meaningful way. It keeps central* winning of souls *and not of numbers recommend it highly to parish groups of size."*

Karl Brevik
Central Lutheran Church, Minneap

"These filmstrips deserve universal acc ance and use by our congregations, t officers and organizations. They are Bibl and thorough in their approach. They invaluable tools to help our congregati with soul-keeping."

Oswald Waech in "Advance"

Order from
AUGSBURG PUBLISHING HOU
Films Department
425 S. Fourth Street, Minneapolis 15, Mi

YOUR ORDER BLANK — for boo listed on inside back cover.

AUGSBURG PUBLISHING HOUS

.... Men Who Knew Jesus, $2.50
.... The First Easter, $3.50
.... At the Foot of the Cross, $3.00
.... Journey to Easter, $2.00
.... The Sign of the Cross, $1.25
.... With Christ in the Garden, $1.50
.... Faces About the Christ, $3.50
.... Calvary Attitudes, $1.50
.... Days of Destiny, $1.00
.... His Death and Ours, $1.00

I enclose $..... Charge ☐

Name.....

Address.....

.....

—Announcements—

ree—about 2 dozen German hymnals ood shape. Write Mrs. Rudolph Schmidt, a, N. Dak.

Vanted—3 or 4 dozen used Concordia nnals in good condition. Write American eran Church, Bryant, S. Dak.

rish Conservation Service

he merits of the propositions advertised ow have not been investigated and the sh Conservation Service assumes no re- nsibility in the matter. Send your ads communications to: The Parish Conser- on Service of The ELC, 422 South Fifth et, Minneapolis 15, Minnesota. (Refer ad number when inquiring.)

FOR SALE

ms

20-acre dairy farm, Polk Co., Wis. 5 mi. own. Good set of modern bldgs. School service. 601-1A

15-acre farm. 35 mi. N. of Fargo, N. . on Minn. side of Red River. Especially d for livestock. Now furnishing grade ilk. 2 mi. to ELC church in town with l high school. 601-2A

inesses

per-market in Minn. county seat town. ng due to emergency. Priced for quick Must be sold by March 15. 601-3C

WANTED TO BUY

Businesses

Well established business in Lutheran community by Lutheran family. Must be money maker with opportunity. State investment required and terms. 601-4C

Would like to buy a store business or work as a clerk or for an undertaker. 601-5C

WANTED TO RENT

Male student desires room within walking distance of the Mpls University Campus, beginning spring qtr (about April 1) thru summer session. No kitchen privileges desired. 601-6B

POSITIONS WANTED

Woman with small child desires work in motherless home with small family or 1 or 2 adults. Must be warm, congenial home near Lutheran church in or near city. 601-7D

Understanding middle aged woman desires position as housekeeper for elderly couple or as worker in home for aged in Mpls. 601-8D

Middle aged widow wants housekeeping job for one or two adults. Can assume full responsibility. 601-9D

Middle aged man desires job doing chores or chopping wood for older people. 601-10E

HELP WANTED

Qualified, consecrated Christian teachers needed in Lutheran Christian Day Schools; grades Kindergarten-9th, teaching and administrative positions open. 601-11F

2 teachers for Kindergarten and 1st grade in Texas Lutheran Christian Day School. One should be able to play organ. One or both able to work with multiple choirs. State training and experience. 601-12F

Each Sunday listen to

"Lutheran Vespers"

Conducted by Pastor Harry R. Gregerson of The Evangelical Lutheran Church.

4:30 p.m. KSOO	7:30 p.m. WLS
KWLC	8:00 p.m. KHVH
WISV	9:00 p.m. WNAX
6:30 p.m. WJMC	
KTRF	9:45 p.m. KSPR
6:45 p.m. KFBK	10:30 p.m. WCCO

Short wave: 10:30 p.m.—HCJB
(Meter Band 16-19-25-31-49)
Clip this as a listening reminder!

Announcing . . .

SUMMER SCHOOL • SEATTLE LBI

June 14-20 YOUTH WEEK
(High School Sophomores, Juniors, Seniors)

June 20 - July 24 5-WEEK UNIT
(Attend one or more weeks — credit offered for 5)

July 25 - August 1 BIBLE BOAT CRUISE

ALL TUITION FREE

Write today for folder giving complete details and costs . . .

LUTHERAN BIBLE INSTITUTE
13016 Greenwood Avenue Seattle 33, Washington

Music for Lent and Easter

VOCAL SOLOS (H-HIGH; M-MEDIUM; L-LOW)

Carried Both Lord and King! O'Hara, H, L 60c
Walked Today Where Jesus Walked, O'Hara. H, M, L 75c
n the End of the Sabbath, Speaks. H, L 75c
t Was for Me, Blount. H, MH, ML, L 60c
Open the Gates of the Temple, Knapp. Sop. or Ten. in G; Med. Sop. or Ten. in F; Mez. or Bar. in E; Mez. or Bar. in E flat; Alt. or Bar. in D; Alt. or Bass in C 60c
Sheep and Lambs, Homer. H, L 60c
The Man of Sorrows, Adams. H, L 50c
Were You There, Burleigh. H, M, L 60c

PIANO COLLECTIONS

A limited selection may be had on approval.

SELECTIONS FROM THE MESSIAH FOR PIANO
Handel-Stickles

10 pieces including He Was Despised; Hallelujah; I Know That My Redeemer Liveth; How Beautiful Are the Feet of Them. Grades 3-4. $1.00

SONGS OF FAITH
Arranged for the piano student by Guy Freeman

Open the Gates of the Temple; The Holy City; The Lord's Prayer; The Lord Is My Shepherd; Bless This House; Panis Angelicus; Prayer of Thanksgiving; Thanks Be to God. Grade 2. Includes words. 85c

Augsburg Publishing House, Minneapolis 15, Minn.

THE GENTILE

by Sylvia and Henry Lieferant

A striking and thought-provoking insight into the world of Jewish-Gentile prejudice. Through the eyes of a Protestant girl working in an all-Jewish garment district firm, we see the volatile results of a reverse **Gentleman's Agreement** situation. **$3.50**

HIGH IS THE WALL

by Ruth Muirhead Berry

The wall erected by a Protestant-Catholic marriage rises higher as the religious obstacles to happiness increase. The author has laid bare the bones of this pressing situation, examined it with honesty and presents the problem fairly without taking sides. **$3.50**

Muhlenberg Press Publications
Available from
Augsburg Publishing House
Minneapolis 15, Minn.

At 43 he thought he couldn't afford more insurance, *but—*

Brotherhood Provider gave his family $10,000 extra protection now . . .

for just $6.27 per week (on an annual basis)—and he gets all premiums back at age 65*.

Like many of us, this man knew he really should have more life insurance while his children were growing up.

But he thought he couldn't afford more protection. His expenses were heavy, and he felt he should be saving for retirement, too.

He found that Lutheran Brotherhood's Brotherhood Provider Plan is specially designed to let him get protection *and* build savings. And here's why:

Actually, the Provider is like a savings account for him—with one tremendous difference: *family protection*. His family is assured of an extra $10,000 if he should die.

When he is ready to retire, he can withdraw the money he has deposited as premiums.* T means that he has had $10,000 insurance protecti for 22 years as the interest on his savings.

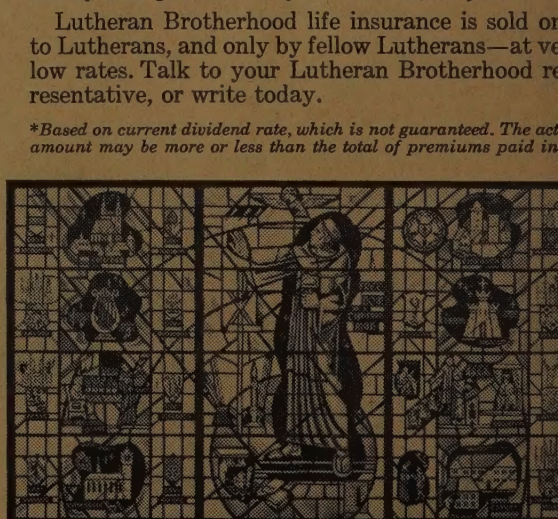
His Brotherhood Provider policy is a cash reser too. In time of need he can borrow up to the full ca value without losing the rest of his insura protection.

This is one of the reasons we say Lutheran Broth hood offers *living benefits* for Lutherans. And t Brotherhood Provider Plan is just one of many surance plans tailored to help you protect yo family and provide for your retirement years.

Lutheran Brotherhood life insurance is sold o to Lutherans, and only by fellow Lutherans—at ve low rates. Talk to your Lutheran Brotherhood re resentative, or write today.

**Based on current dividend rate, which is not guaranteed. The act amount may be more or less than the total of premiums paid in*

Free upon request—Beautiful full-color reproduction of the Reformation Window at right. Complete with historical legend. Large size (18″ x 24″). Heavy stock, suitable for framing. Mailed in tube. No obligation, of course. Send your name and address today.



LUTHERAN BROTHERHOOD

701 Second Avenue South • Minneapolis 2, Minnesota

Living benefits for Lutherans through life insurance

A LENTEN WALK WITH THE MASTER

MEN WHO KNEW JESUS

ROBERT G. BORGWARDT

The author writes of the men and women who knew Jesus intimately, and of His impact on their lives. His purpose is to show the most significant thing that can happen to a human being is to be encountered by the living Christ. This is true for the contemporary man, as well as the man of the first century. $2.50

Code 31-4266

THE FIRST EASTER

PETER MARSHALL

In this book, Catherine Marshall has skillfully wrought from the many inspiring sermons of her late husband a magnificent dramatic narrative of Easter. Here are all the important scenes and events of Christ's Passion, from the Last Supper to the Resurrection. Peter Marshall's version of the great Easter story is exciting, reverent, and above all, graphic. Illustrated. $3.50

Code 31-1997

AT THE FOOT OF THE CROSS

BY AN IMPRISONED PASTOR BEHIND THE IRON CURTAIN

Written under such difficult conditions, these meditations have a directness and clarity that adds to their message. The author speaks with his Lord about the Passion—his understanding of it, its meaning in his life, and its eternal message to all men. He writes with that rare mixture of factualness and reverence which springs from a rich understanding of Scripture, and intense personal experience. $3.00

Code 14-24

JOURNEY TO EASTER

LAURENCE N. FIELD

The motif of Victory weaves through this entire book of Lenten meditation. There are 46 readings, one for each day of Lent, and for each of the six Sundays after Easter. The style is simple, and warmly personal; the mood is reverent, worshipful. $2.00

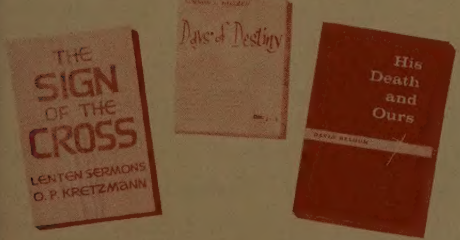
Code 14-286

THE SIGN OF THE CROSS

O. P. KRETZMANN

Here, in these eight sermons for Lent and Easter, is an insistent probing into the inner recesses of the sinful heart and an invitation to repentance and faith. These persuasive messages will bring the reader a calmer, more peaceful frame of mind, buoyed up by the knowledge that his sins are truly forgiven. paper, $1.25

Code 31-6958



WITH CHRIST IN THE GARDEN

LYNN J. RADCLIFFE

Inspiration from Jesus' last hours. This vivid picture of Christ's prayer vigil in Gethsemane will lead to a closer communion with God. What Christ did in these last hours can guide the Christian to a more effective life through prayer. $1.50

Code 31-8079

FACES ABOUT THE CHRIST

HOMES ROLSTON

The lonely, the loving, the outcast, the faithful, the proud—here is humanity as it beheld the face of Christ—42 "character studies" of people who knew Jesus. Through such people Christ speaks to us today. For on their faces we see reflected, however dimly, the face of Christ. $3.50

Code 31-1861

CALVARY ATTITUDES

RUSSELL BRADLEY JONES

The attitudes of the people at the Crucifixion—soldiers, priests, the passing crowd, Jewish leaders, the thief, onlookers, a Roman army officer—represent and symbolize what is still a very common frame of mind. Understanding them helps us discern the true character of our own attitude toward the cross. $1.50

Code 31-1603

DAYS OF DESTINY

NORMAN L. NIELSEN

In each man's life there is a day of destiny. Here are the stories of seven New Testament people. In a crossroads moment of life they meet the Master and cast their destiny for good or ill. In their choices you will be able to trace your own wondering, longing, fulfillment. paper, $1.00

Code 31-1671

HIS DEATH AND OURS

DAVID BELGUM

"In the midst of life is the best and only time to think about and prepare for our own personal death." The author presents the death of Christ as a model for our own death, basing his thoughts on the Seven Last Words. paper, $1.00

Code 14-254

Augsburg
PUBLISHING HOUSE
426 S. 5th St., Minneapolis 15, Minn.

A JUL 59
PACIFIC LUTH THEOL SEM
LIBRARY
2770 MARIN AVE
BERKELEY 8 CALIF

ENROLLMENT BLANK

BOARD OF HOME MISSIONS • The Evangelical Lutheran Church
422 South Fifth Street, Minneapolis 15, Minnesota

Because of my special interest in the work of establishing new congregations, I hereby enroll in

The Church-of-the-Month Club

and shall endeavor with the help of God

1. *TO PRAY regularly that our country may be won for Christ.*
2. *TO GIVE at least a dollar for each of at least six new churches each year. It is understood that I will be notified of one project each month and receive a contribution envelope.*
3. *TO SEEK to enroll others as Church-of-the-Month Club members.*

It is my prayer that the above may be done to the Glory of God and the furtherance of His Kingdom.

(It is understood that membership in this Club may be terminated at any time, upon written notice.)

Date _____ Signed _____

Home Congregation _____ Street _____ City _____ State _____

APPLICATION BLANK

BOARD OF HOME MISSIONS • The Evangelical Lutheran Church
422 South Fifth Street, Minneapolis 15, Minnesota

Dear Sirs: Date _____

Enclosed find $_____ for which please send me a Home Mission Trust Certificate. It is understood that when the Certificate falls due and is returned to the Home Mission Office, it will be paid in full unless I request that it be renewed.

This money is to be used only in the Church Extension Fund program of The Evangelical Lutheran Church.

For your instruction we have filled in the following:

Term: _____ years. This money is our congregation's building fund. Yes ( ) No ( )

Interest Plan (check one): At maturity, compounded annually ( ) Annually ( )

Make Certificate payable to (not more than two names):

Miss ( ) _____ _____

Mr. ( ) _____ _____

Mrs. ( ) _____ _____
(use Christian name) (relationship)

Make Interest Payable to: _____

Mail Certificate to: Name _____

Address _____

Signed _____

Sole owner with right to revoke or change joint tenant. Yes ( ) No ( )

NOTE: Make checks payable to THE EVANGELICAL LUTHERAN CHURCH

Enroll Now!

IN THE CHURCH-OF-THE-MONTH CLUB

For the plus giver who desires to contribute over and above his regular gift through the local congregation and who likes to give to specific projects we recommend enrolling in the Church-of-the-Month Club, as have several thousand others. Although this program has just been launched, the Board of Home Missions has been able to plan at least three more congregations for 1959 than would have been possible without this additional support. The enrollment blank at the left explains the program.

Buy Trust Certificates

For those who are saving for the future, we recommend investment in Home Mission Trust Certificates. Thousands of others have used this method of investing their savings and are receiving regular interest payments. This method of saving differs from others in that all Trust Certificate money is used for establishing new congregations. Thus many a soul being won for the Kingdom of God. Fill in the blank and return it with your check. Your money will begin working at once.

Interest Rates:

- 3½% for Trust Certificates for 3 or more years (5 to 10 years recommended)
- 3¼% for Trust Certificates for 2 years
- 3% for Trust Certificates for 1 year
- 3% for Trust Certificates for Congregational Building Funds for unspecified periods